

THE
Religious Monitor, or Theological Scales.

Great is the TRUTH, and stronger than all things. ESD.

For the Religious Monitor, &c.

GOD HATH A CHOICE IN THE SALVATION OF MEN.

IS the carnal mind enmity against God? Does enmity ever slay itself? Does enmity always reign, or is the mind always carnal in the unregenerate? Can good men slay enmity in those who have no grace? Can good angels slay it in those who are not new born? Can enmity be slain by any but a divine almighty power? Can any exert this divine almighty power but God only? And if he exert it, must he not choose to do it? Does not this choice amount to election? What else do you mean by election?

For the Religious Monitor, &c.

PERSEVERANCE OF SAINTS.

DO saints persevere to the end? Has Christ Jesus undertaken to be their advocate? Does he ever live to make intercession? Is he at the right hand of God, making intercession for them? Is he faithful? Does he prove unfaithful in no instance? Does the Father always hear him? If the Father hears him, and the Son is always at the right hand of God, making intercession, and the Son is a faithful advocate for all whom he undertakes: how is it possible that a saint should miscarry unless the father does not hear him, or the son becomes unfaithful and negligent to the cause he hath undertaken?

For the Religious Monitor, &c.

ON DEPRAVITY.

IS man depraved? If he is not depraved, would he not be wholly swallowed up in the service of God? But man is not wholly swallowed up in the service of God, is consequently depraved. How much is man depraved: totally or partially? If partially depraved, is he not partly unfit for heaven, and partly unfit for hell? and so can

consistently go to neither.—
Would it be just to send a man partly good to hell? Would it be proper to take a man partly wicked to heaven? Did Christ die to redeem those who were partly depraved, partly ungodly, partly lost, and those who were but in a partially miserable condition? Must not such be partially redeemed, and their

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songs

songs be composed partly of free grace, and partly of debt? Must they not sing, Not unto us, and to us be glory, for thy mercy and truth and our own inherent goodness sake?

For the Religious Monitor, &c.

AN ADDRESS TO THE CLERGY.

Brother Clergymen,

OUR hands are not tied that we may not write. We are not prohibited as yet giving freely our ideas on subjects which are our daily study: subjects of the most unspeakable importance to ourselves and to our fellow men. Two of our benevolent fellow citizens (the Printers) offer their friendly assistance. They have run all the risk of beginning the publication of a work of such serious intelligence: and shall it now die through our indolence?—Can we not redeem two hours each in two weeks to fill up those pages, which may contribute to the morality of our country, to the salvation of men, and to the edification of christians? Shall we neglect this most favorable opportunity, while infidelity rears its awful brow?—while atheism is assiduously taught as the only science that can make man happy? Shall we lose by our negligence, the

grand opportunity of illuminating men in the glories of immortality? Never had men a better season to stand forth in the cause of God. Did there ever open upon men a nobler field in which to act than now presents to us? Is there not a fair prospect of putting on a bright crown in the kingdom of heaven in now engagedly laying open the great truths of eternity? Do we not feed our own souls while we are exerting ourselves to feed others? Let us then awake, fill up the pages of a Monitor, with profitable, entertaining, and enlivening truths. Opportunity once lost cannot be gained. Each one cast in his mite; it will be but a mite a piece.—And yet O brethren, how know we but this mite will grow up into a crown in the great world of rewards? Come then, put to a helping hand, and leave the event to him who conducts a universe.

A FELLOW LABORER.

THE DEATHS OF THE APOSTLES. (*From page 86.*)

ST. SIMON was born at Cana in Galilee. St. Luke calls him Simon Zelotes, alluding to his zealous, hot, or sprightly temper, which exerted itself much after his conversion in the cause of christianity. Or, it may be he was originally of the Jewish sect of Zealots, which began in Matthias the Maccabee.

The gospel history gives us very little of him. He is by ecclesiastical writers sent, after our Savior's ascension, into Egypt, Cyrene, Africa, Lybia, Mauritania, Britain, and Persia, where in a city called Saunir (not now extant) they say he was put to death by the idolatrous priests.

ST. JUDE, or JUDAS, was brother

brother to James the less; he is also called Thaddeus, and Labbæus; partly to distinguish him from Judas the traitor, and partly to denote his wisdom and zeal: for Labbæus is interpreted *prudence* or *understanding*, and Thaddeus, one zealous in the *service of God*. St. Jude, after our saviour's last supper, asked him what was the reason, why he said he would manifest himself, after his resurrection, to his disciples, and not to the world? John xiv, 22. To which our savior replied in the next verse. He is said to have preached in Judea, Galilee, Samaria, Idumea, Arabia, Syria, Mesopotamia, and Persia, where, after great success in the gospel ministry, he was put to death by the magi. He was a married man, and two of his grand-children being reported to Domitian to be related to Christ, and descended from the house of David, that emperor, jealous of a co-rival in the empire, summoned them before him; but when he saw

they were poor harmless husbandmen; and upon examination found that they expected to inherit no other kingdom of the Messiah, than that he was gone before to prepare for his servants in heaven; dismissed them without any severe usage, as below his jealousies and fears. He wrote an epistle, which retains his name in the canon of the new testament, in opposition to the errors of the Nicolaitans and the Gnosticks.

N. B. "Nicolaitans, a sort of heretics in the apostles times, so called from one Nicholas of Antioch, who held a community of wives."

"Gnosticks, a sect of heretics sprung up, A. C. 125, who arrogated to themselves a high degree of knowledge in all things: They held the soul of man to be of the same substance with God; that there were two Gods, the one good, the other bad; and denied the future judgment."

RELIGIOUS SECTS.

(*Papists concluded from page 87.*)

VIII. That there is a purgatory, in which souls are cleansed by *fire* before they can be received into heaven, and that souls kept prisoners there, do receive help by the suffrages of the faithful. 1st Cor. iii. 15.

IX. That the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayers unto God for us, and their relics are to be had in veneration.

X. That the *images* of Christ,

of the blessed Virgin, the mother of God, and of other saints, ought to be retained in churches, and honor and veneration ought to be given unto them.

XI. That the *Pastors* of the church have power to dispense the virtues and sufferings of the *saints* and thereby to absolve from all *sins*, and the punishment of sins; to grant indulgencies, dispensations with oaths, vows, laws, &c.

The following ceremonies, are practised by the church of Rome.

I They make use of the sign of

of the cross in all their sacraments, to give us to understand, that they have their whole force, and efficacy from the cross.

II. Sprinkling holy water by the Priest on solemn days, is used likewise, by every one going in, or coming out of a church.

III. The ceremony of blessing bells, is by the Catholics, called christening of them; because the name of some saint is ascribed to them, by virtue of whose invocation they are presented, in order that they may obtain his favor and protection.

IV. They keep a number of lamps and wax candles continually burning before the shrines and images of the saints.

V. They have a custom of bowing at the name of Jesus.

QUAKERS, A religious society which began to be distinguished by this name in *England* where it first took its rise about the middle of the 17th century.

George Fox was the principal instrument of gathering this people into a religious society. The appellation of Quakers, was affixed upon them early by way of contempt. In their assemblies it sometimes happened that some were so struck with the remembrance of their past follies, and forgetfulness of their condition; others so deeply affected with a sense of God's mercies to them, that they actually trembled and quaked. This name soon became general. *Friends*, or the *Friends of Truth*, was the name they were commonly known by to one another, which they borrow from primitive example, 3 John, i. *Our Friends salute thee.*

The principal points maintained by the Quakers, together with some of the most material reasons they bring to support their sentiments, are comprehended in the following summary.

I. That God has given to all men sufficient *light*, which will work their salvation unless resisted; that this *light* is not less universal than the seed of *sin*, and saves those who have not the outward means of salvation; and that this *light* is a *divine principle*, in which God as Father, Son and Holy Spirit, dwells; which the scriptures call *Christ within*, the *hope of glory*.

To prove this point this denomination alledge, that according to this doctrine the mercy of God is excellently well exhibited, in that none are necessarily excluded from his favor; that his justice is demonstrated, in that he condemns none, but such to whom he offered the means of salvation.

2d. That it agrees with the nature of the ministry of *Christ*, according to which the gospel is to be preached to every creature.

3d. It magnifies the merits of *Christ's* death, in that it not only accounts them sufficient to save all, but declares them bro't so nigh unto all, as to put them in the nearest capacity of salvation.

4th. That it exalts the grace of God to whom it attributeth the smallest good actions. This grace saves all who do not resist its divine impulses.

(The remainder of this Sect, will appear in our next.)

EVERY

EVERY CHRISTIAN'S ASSISTANT.

No. IV.

[Being occasional extracts from Henry's "Method of Prayer."]

OF THE FOURTH PART.

UNTO thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near, thy wondrous works declare.

Thou art gracious, and full of compassion, slow to anger, and of great mercy; tho' thou cause grief, yet thou wilt have compassion according to the multitude of thy mercies.

Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn when thou hast so provided for it: Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with showers, thou bledest the springing thereof; thou crownest the year with thy goodness, and thy paths drop fatness.

The sorrows of death compassed us, the pains of hell have got hold upon us, we have called upon the name of the Lord, and have found the Lord is gracious and righteous, yea, our God is merciful; we have been brought low, and he hath helped us, and hath delivered our souls from death, our eyes from tears, and our feet from falling.

When we were cast out in the open field, and no eye pitied us, thou sawest us polluted in our own blood, and thou saidst unto us, live; yea, thou saidst unto us, live; and the time was a time of love.

God so loved the world, as to

give his only begotten son, that whosoever believes in him should not perish, but have everlasting life. When the fulness of time was come, thou didst send forth thy Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we may live through him.

God commendeth his love to us, in that while we were yet sinners Christ died for us, that we may be reconciled to him by the death of his son. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins, and not for ours only, but for the sins of the whole world; he tasted death for every man, that thro' death he might destroy him who had the power of death, that is, the devil.

Worthy is the Lamb who was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; for he was slain, and hath redeemed us to God by his blood. He was delivered for our offences, so he rose again for our justification, and was declared to be the son of God with power by the resurrection from the dead.

Our Lord Jesus humbled himself, and became obedient unto death, even the death of the cross, therefore God hath highly exalted

ed him, and given him a name above every name, that at the name of Jesus every knee might bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.

We thank thee that we have the scriptures to search, and that in them we have eternal life, that they testify of Christ, and that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the scripture might have hope: we have

this most sure word of prophecy as a light shining in a dark place.

The vision is not become to us as the words of a book that is sealed, but we hear in our own tongue the wonderful works of God.

We thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto us babes; even so father, for so it seemed good in thy sight. We will bless the Lord at all times, yea his praise shall continually be in our mouths till we join those who rest not day or night, crying, Holy, Holy, Holy, Lord God Almighty.

For the Theological Scales.

I NOW take the liberty to communicate, to the public, my ideas respecting that passage of scripture, which is recorded in John's gospel, chap. iii, v. 13. "No man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

If my opinion is right concerning the clergy in general, they have had wrong conceptions respecting that text of scripture, and not that only, but the greatest part of Bible at large: but, as human nature is liable to err in judgment, I have thought proper to commit my ideas to the Scale for further examination. The passage of scripture mentioned contains something very interesting to a lost world, as well as mysterious. The words, you may observe are,—No man hath ascended up to

heaven, but the son of man.—The conclusion I draw, from what Jesus Christ said, in the passage quoted, is that those words had immediate reference to the saviour of the world, him whom the heavens must receive, until the times of restitution of all things, meaning the same spirit, that came upon Christ, when he was baptised of John, in the river Jordan, when a voice was heard, saying, "This is my beloved son, in whom I am well pleased." I have no apprehension that voice had any reference to the body called Jesus Christ, as being the son of God: for I can reconcile the scriptures in no such way, as that body was not then ascended to heaven.—Therefore, I conclude from scripture, that, that body was no more the savior of the world than any other human body, that had

had been formed before his: for that which is born of the flesh, is flesh, and that, which is born of the spirit, is spirit. Marvel not at this! Jesus Christ could not have been saved without sanctification. He was sanctified and sent into the world.—He was a prophet like to others, only that the spirit was given to him without measure. I do not learn from scripture that there ever has been a God of flesh, or a God part flesh and part spirit. I read of God manifest in the flesh: but not God of flesh; which, to suppose, would be making two Gods, one of each quality, and contrary to scripture, as the words are plain, there is but one living and true God, and he is the only savior, manifest in the flesh, who will finally be the God and father of us all, though at present he is not the God of the wicked: for if any man have not the spirit of God he is none of his. Jesus Christ was not the son of God before sanctification. There was a time when he was un sanctified, or there would have been no need of sanctification. This is the case with all souls which come into the world. They all need the same sanctification, or they can never enter into the

kingdom of heaven. Notwithstanding, if Jesus Christ had reference to himself, that is, his body, as being the son of man, how would that agree with the old testament, where we find, that Enoch and Elijah were gone into heaven. Here were more than one, and the passage first quoted says there is only one, even the son of man who came down from heaven. I do not learn from scripture that the body called Jesus Christ came down from heaven. St. Paul tells us that flesh and blood cannot inherit the kingdom of heaven: therefore we must conclude that the son of man mentioned in the passage is not the body called Jesus Christ; but the Holy Ghost which came down from heaven. This was the son of man and this the spirit manifest in the flesh before the man called Jesus Christ was born.—He came in the spirit of Elias, and after the order of Melchisedec. I wish some person, who has been baptised with the Holy Ghost and with fire, would undertake to convince me of my error, if any: but without the spirit of God he will be altogether unfit to judge in matters of a spiritual nature.

M A R A N A T H A.

No. III.

How astonishing is the force of prejudice in warping the judgments of Men!

DAVID OSGOOD, D. D.

A FEW years ago our clergy were all praying for the universal theme of Liberty and Equality, and that republican principles might spread over

Europe, Asia, and Africa as they had done in America, that the whole world might be free; and for the down fall of popish superstition and idolatry: Some were

were astonished to see how the force of prejudice had warped their judgments while we were contending for our rights; but these fervent prayers were heard and our natural rights restored. These rights could not be shut up in America, they flew across the Atlantic,—“destroyed the Bastille—liberated Belgium—scaled the Alps—inundated the plains of Italy—mounted the walls of Rome—broke her bars, and burnt her gates,” which dethrones the pope. Now shall we lament because these seeds, being transplanted in a foreign land, have grown rank, and have rooted out those poisonous weeds which despotism sowed in their gardens while our brethren were asleep; if it is known to answer the design of providence as well as the former prayers of the clergy? But, “The old pagan principle is revived by the rulers of France, since their abolition of christianity.” The French have destroyed that very religion our clergy prayed might be consumed! And, “France, by a masterly piece of policy, [the decimal sabbath] have cut the sinews of all religion.” If destroying that one sect, the papists, cuts the sinews of ALL religion, all ought to lament, but if it only cuts the sinews of national religion, then national christians only ought to lament; and the disciples of Christ rejoice, for their redemption draws nigh.—If changing the sabbath from the first day to the tenth, in France destroys the sabbatizing of the people of God, then all ought

to lament, but if it only changes the observance of days among those superstitious idolaters, I do not see how it can cut the sinews of “pure and undefiled religion” in America.

The scriptures do predict the down fall of spiritual Babylon, and France is considered as the instrumental *iron rod* in stripping the whore, and pulling down the man of sin. But before this great and happy day, called the millennium, can take place, according to the scriptures, great and terrible calamities must come on the earth. The prophetic invitation is *To all the Fowls which fly in the midst of Heaven, Come and gather yourselves together unto the Supper of the great God; that ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them who set on them, both free and bond, both small and great.*

As all events are brought about by secondary causes; what method could be more likely to produce so great a slaughter, than the one now on foot? The *flesh of kings & mighty men* are provided for this supper of the great God.

The American people have acquired a name and a rank among the nations; and the fine word *christian republic* may puff up the vanity of a national christian, but can never ward off the impending judgments of an angry deity, nor atone for the many heinous crimes of enslaving thousands of the poor Africans, which we must be accountable for as a republican nation.

(To be continued.)